

از الدین عند اللہ الاسلام

THE

MUSLIM SUNRISE

Edited By
A. R. Khan Bengalee
B. A. Munir, Ph.D.

VOLUME XXXIII

NUMBER 5

SEPTEMBER, 1965

The Muslim Sunrise

VOLUME XXXIII SEPTEMBER, 1965, NUMBER 5

CONTENTS

A PASSAGE FROM THE HOLY QURAN	3
SAYINGS OF THE HOLY PROPHET OF ISLAM	4
THE GLORY AND FALL OF ISLAM IN SPAIN (II)	5
Zafrullah Keil, Holland.	
COMMUNISM AND DEMOCRACY (IV)	15
Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Movement in Islam.	

A UNIQUE ACHIEVEMENT

A new English language Commentary of the HOLY QURAN has just been published. This monumental work covering over 3200 pages took a Board of Editors twenty years to complete.

Christianity and other religions hold a challenge to Islam. This Commentary meets that challenge on all planes and establishes the superiority of Islam over all other Faiths. It supplies a real need and all those interested in the study of Comparative Religion will find this encyclopaedic work very useful.

Prices, F.O.B. Rabwah, Pakistan, are:

Volume I. 1260 pages, cloth bound \$8.00
(Introduction and chapters 1-9)

Volume II, part 1 (chapters 10-18) 577p. 2.00

Volume II, part 2(chapters 19-45) 860p. 4.50

Volume III (chapters 46-114) 511 pages 3.00

For further details, write to the Oriental & Religious Publishing Corporation, Ltd., Rabwah, Pakistan, or to the Muslim Sunrise, Box 201, Athens, Ohio.

**THE ORIENTAL & RELIGIOUS PUBLISHING
CORPORATION Ltd., RABWAH, PAKISTAN**

Advertisement



A Passage From The Holy Quran

"He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus saying, 'Remain steadfast in obedience and be not divided therein.' Hard upon the idolators is that to which thou callest them. Allah chooses for Himself whom He pleases, and guides to Himself him who turns to Him."

"And they did not become divided but after knowledge had come to them, through jealousy among themselves. And had it not been for a word that had already gone forth from thy Lord for an appointed term, the matter would surely have been decided between them. And surely those who were made to inherit the Book after them are in a disquieting doubt concerning it."

"To this, then, do thou invite mankind. And be thou steadfast as thou art commanded, and follow not their evil inclinations, but say, 'I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you. Allah is our Lord and your Lord. For us is the reward of our work, and for you the reward of your works. There is no quarrel between us and you. Allah will gather us together and to Him is the return.'"
..... (42:14-16)

SAYINGS OF THE HOLY PROPHET

Narrated by Abu Obaida bin Abdullah, Allah be pleased with him on the authority of his father: "Said the Prophet of Allah (peace and blessings of Allah be on him) "the one who repented of sin was like one who had never sinned." (Ibne Majah).

Narrated by Hazrat Abu Hurairah, Allah be pleased with him: "Said the prophet of Allah, (peace be on him and blessings of Allah), "Allah does not see towards your shapes and your wealth but He sees towards your hearts and your actions." (Muslim).

Narrated by Hazrat Abu Hurairah, Allah be pleased with him: I heard the Prophet of Allah (peace and blessings of Allah be on him) say: "The word of wisdom is the lost property of a Muslim, so that, wherever he finds it, he should take it, as he is the most entitled to it." (Tirmizi)

THE GLORY AND FALL OF ISLAM IN SPAIN (II)

by

Zafrullah Keil

Holland

Already in the middle of the 9th century one of the Christian inhabitants of Cordoba uttered the complaint that, due to the fact that the country had become thoroughly immersed in the Arabic language and culture, there was only one in a thousand of his co-citizens who could write a letter in reasonable Latin, whilst there were innumerable people who could express themselves well in Arabic and even write poetry in that language. At the same time the bishop of Sevilla considered it both useful and necessary to get the Bible translated into Arabic, not for the Muslims, but for the members of his own Christian community!

Even now the Spanish language is full of Arabic words. Hundreds of geographical names retained their Arabic form.

Examples are: Guadiana, Guadalquivir, Aguedal and Aguedal kebir; in Arabic: Alkantar (the bridge), Medina del Campo (Medina is town), Medinaceli, Almazan, Almunia, Algeciras (al-djiziya: the island), Almansar (al mansur: the great, the mighty), etc.; further there are many places with Alcala (the castle), viz: Alcala de Menares

near Madrid and Alcala de los Guesas. Several Spanish towns still have their Alcazar (ar. : al gasr: fort), namely : Sevilla, Toledo, Segovia, Almeria, Malaga, etc.

Alkalde (mayor) is derived from al qaid, meaning the head of a governing unit.

Though there are many more examples, those quoted above should serve as sufficient evidence of the Arabic influence upon the life and language of the Spanish people and, via them, upon us.

During the centuries a specifically Spanish - Arabic style of architecture was developed. In the first years art ran parallel to that of the older Muslim countries such as Syria and Egypt, but later on ideas peculiar to their own were applied.

It is a sad fact that subsequent Spanish conquerors have destroyed and pulled down a wealth of beautiful structures. Mosques were the first objects of destruction, churches taking their places. Irrigation works, baths and hospitals were allowed to decay through sheer ignorance. Only of fortifications and castles there are still many remains. Thus Sevilla, Cordoba and Toledo still possess important parts of their old town walls. The bridge across the Guadalquivir near Cordoba, which is about 600 yards in length, is still in daily use for all traffic!

A typically Spanish - Arabic building feature is the horse - shoe arch. The minaretttes, of which there are still a few in Ronda, Granada, Sevilla and Carmona differ greatly from the pencil - shaped minaretttes of Turkey; they are square and carry a small square structure on top. The floors are made of marble or pavement and the walls are, up to

shoulder - height, covered with a geometrical mosaic of tiles. Right up to the cedar roof, which is either inlaid with costly varieties of wood and mother-of-pearl or painted over with many colours and flowery motifs, the wall is further covered with a layer of gypsum stucco. At this time a stage had been reached of unimaginable refinement and skill.

This building style found its echo in the neighboring Muslim countries of North Africa. Even to-day we find in Algeria and Morocco exquisite examples of this great artistry.

The most important remains in Spain are the two world-famous buildings, the great Mosque at Cordoba and the Alhambra at Granada. Both have suffered much, however, as a result of ignorance and bad taste. Right between the beautiful old palaces on the fort-hill of Granada a Spanish palace of colossal dimensions has been built, the heavy cubic shape of which seems to squeeze the beautiful Alhambra flat. Part of the Alhambra even had to be pulled down for the purpose of building this Spanish palace. Exactly in the centre of the old Mosque at Cordoba there is now a towering late-gothic choir (at present this mosque is a Roman Catholic cathedral!) 200 of the 1,000 marble columns having been pulled down for the purpose. The mighty spatial effect of this extensive forest of columns has thus largely been destroyed.

However, much of the building motifs of those days has remained up to this time. Still the Spanish houses have an inner courtyard with arcades - the patio, and everywhere tiles are used on the walls with the same colourful Arab patterns. Subsequent Christian rulers had their palaces built

by Muslim architects and artisans. Examples are the exquisite Alcazar in Sevilla, built for Pedro the Cruel of Castilla, the palace of the archbishop at Alcala, the Henares and many old dwellings in Toledo and other towns.

Spanish gothic and renaissance styles followed the constructional systems of Western Europe but remained true to their Muslim tradition in detail and ornamentation. With the Spanish conquests in America this building method travelled across the ocean and reminds us, even now, of the Muslim art of building which once flourished in Islamic Spain.

After flourishing for many centuries the empire of the Khalifas of Cordoba fell apart as a result of internal political difficulties in the middle of the 11th century. Several provinces claimed independence for themselves and their governors became kings on a much smaller scale. The Christians in the Northern part of the peninsula who had always retained a certain form of independence in their inaccessible valleys of Cantabria in the Pyrenees, now started their offensive and the "reconquista" commenced.

Division had weakened greatly the defensive power of the Muslims but, though the Amirs and Mutamid of Saragossa on the river Ebro were engaged in a heavy struggle with their Christian neighbours in the North, they still found time to raise the university of their town to an important centre of scientific learning, philosophy and mathematics claiming their special interest.

The threatened Muslims soon sought the help of their co-religionists in North Africa where, in the meantime, the powerful religious movement of the Almoravides had been

formed. It was a religious brotherhood of what may be termed as "fighting monks". On the request of a number of Amirs they crossed, under the command of their leader Yussuph ben Tachfin, the Strait of Gibraltar and liberated Spain. Half a century later the Almoravides were succeeded by the religious league of the Almoahades, i.e. "those professing unity". Their kings took over the power of the smaller states and Spain was incorporated into the rest of the Almoahade empire which extended from Tunisia, Algeria and Morocco to almost as far as the Pyrenees.

In this re-united land the Islamic glory was maintained for more than one and a half centuries, whilst North Africa now participated in the refined Spanish-Arabic culture. Under the rule of the Almoahade kings great mosques were constructed. Abd-ul-Mumin, for instance, built in 1145 in the capital of Marrakesh the enormous Kutubia Mosque which forms, even now, the proud symbol of the town. His grandson, Yacoob-el-Mansoor (the Great) built the Hassan steeple at Rabat and the large new Mosque of Sevilla, the minaret of which is still standing but now as a church steeple. Spanish refinement and African strength merged together into one imposing unit. In Malaga and in many other towns beautiful Mosques were built of which, unfortunately, no trace is left.

Meanwhile the Reconquista pushed on slowly but steadily. These Spanish Christians received help from many European countries from which numerous adventurous and booty-seeking soldiers flocked to the South. Already in 1148 Saragossa fell and still the Christians pushed on further and further. This, however, did not cause a cultural and scientific decline. Muslim culture was too deeply ingrained in the

Spanish to relinquish it easily. The Muslim scholars that had stayed behind were soon replaced by Jewish intellectuals who had fled from the Berber dynasties of North Africa, which showed little tolerance towards them. During this time King Alfonso the Wise founded in Toledo a school for translators where the extremely important writings of Aristotle, Ptolemy, Hippocrates and other classics were translated from Arabic into Latin. This has been of eminent importance to Western Europe.

In 1212 the Muslims experienced a terrible catastrophe. The crusaders who had just returned from Palestine caused trouble in Europe. The whole southerly part of France was in the grip of the remarkable religious movement of the Albigenses which was considered to be an awful heresy by the Catholic Church.

The Pope, who wished to kill two birds with one stone, sent the troublesome crusaders to put an end to the Albigenses, but their movement proved to be exceedingly strong and they defended themselves fanatically. In view of this the Church announced a total redemption of sin for everyone who would help destroy the heretics. This proved successful. Entire town populations were wiped out and large regions became depopulated. In the large town of Beziers, for instance, the whole population of 20,000 souls was massacred.

The job being accomplished one would naturally expect the armies to be recalled. Nothing is less true. On went the wild hordes to Spain, for were not the infidels lord and master there? Near Las Navas de Tolosa the Muslim army was swept away and the road to Andalusia lay open.

A historian has once remarked that Spain has really never survived its "reconquista". Indeed, a flourishing empire of very high culture was destroyed by religious fanaticism within the space of a few centuries.

The well-defended towns proving too strong to be subjected by force, the surrounding estates were destroyed in order to force the inhabitants of the towns to surrender themselves through starvation. Harvests were burned, fruit trees felled, wells filled up and, worst of all, the beautiful irrigation works, dams and aqueducts were destroyed as tools of the devil! Thus town after town fell. Incited by the clergy the warriors burned down large libraries in public. Every capture of a town was accompanied by slaughter and plunder with disease and famine following in their wake. Thus Spain's population shrunk from 30 million around the year 100 A.D. to far below 15 million only a few centuries later.

Cordoba fell in 1236, Sevilla in 1248. The famous Mosque in Cordoba became a cathedral and in this way the rough Christian soldiers unwittingly paid homage to the higher culture they had conquered. Only Granada with its hinterland and Malaga, Almeria and Ronda resisted the attacks for more than two centuries.

For the last time all powers bundled together and formed a flourishing center of Muslim culture in Granada. The town that lay at the foot of the Sierra Nevada grew into a metropolis of nearly half a million inhabitants. The residence of the kings was the world-famous Alhambra. (The Arabic word "al homra" means "the red". It relates to color of the rocks on which the palaces were built).

The Almohades had been the protectors of Averroes (Ibn Roodge), the great scholar through whose works Aristotle was introduced into Europe. In those days the writings of Aristotle were read on the basis of his (Averroes) commentary. Less known is the fact that Averroes was also an accomplished jurist and a famous medical doctor; he was further a philosopher of great importance who strongly influenced Christian thought.

The Nasrides of Granada had the honor of being the protectors of Ibn Khaldun, the historian. Since the time of the Greeks and the Romans the world had not seen any authentic historical work. All that circulated under this name were chronicles—sober enumerations of happenings. Only Ibn Khaldun understood history in that he included the influence of social surroundings, climatic conditions, conditions of the soil and other factors which were only taken into account again by the modern historians of today. The University of Granada flourished with famous professors such as Ibn Beithar, the geographer. In the course of his many journeys he collected unknown plants for scientific research and for the stimulation of agriculture.

In the meantime Christian Spain had found its unity. King Ferdinand of Arragon married Queen Isabella of Castilla and thus united their countries. For Granada the fatal struggle had started. Little help could be expected from Africa on account of the fact that internal differences had weakened the strength of the Muslims.

Exactly according to plan the flourishing gardens and fields in the vicinity of the Muslim towns were destroyed, fruit and olive trees hewn down, farmers murdered and

cattle removed. Malaga fell after a heroic defense lasting 7 months. In 1487 two-thirds of the population were sold into slavery with the wholehearted consent of Isabella and Ferdinand and hundreds of Muslim maidens ended up in the courts of Portugal and Naples.

Granada came to its end on 2nd January 1492. The cultural end, not only of Islamic Spain but virtually of the whole country came 7 years later when the Spanish, who were culturally inferior to the Muslims, out of sheer religious fanaticism, started to destroy the Islamic culture.

Though Ferdinand had made a solemn pact of honorable surrender with the inhabitants of Granada which promised them and their progeny freedom of religion together with the preservation of their customs, continuance of the jurisdiction by Islamic Jurists as according to Muslim law and safety of person and property, this pact was abusively violated under the pressure of Ximenez de Gisneros, archbishop of Toledo, only seven years later (in 1499). The Muslim population was forcibly baptized and tens of thousands of extremely valuable manuscripts were burned in public.

In the cathedral of the town a fine piece of wood-carving clearly depicts what happened: monks pulled turbans off the heads of the Muslims and poured baptismal water over them. Behind them women standing in a row are awaiting their turn to be baptized by force

All this was followed by the Inquisition. As this fearful institution had been dealt with extensively in history books and other works dealing with the past we will desist from enlarging upon the subject.

The next measure taken consisted in an official proc-

lamation enforcing the "conversion" of all the followers of Islam. If this was opposed expulsion from Spain and confiscation of property followed. This caused tens of thousands of people to flee to North Africa. In 1501 and in 1568 mass revolts occurred especially in the region of Malaga from whence, in 1570, all Muslims were expelled.

Philip II ordered the abolition of the public baths, which the Morisco's (as the Christian-Muslims were called) appreciated so highly. When all efforts to convert the Morisco's by force had failed the Spanish crown ordered that they be driven out!

Once more Europe witnessed the complete destruction of a highly cultural and flourishing community. The Morisco's were the economical backbone of Spain, they were the craftsmen, the farmers and the merchants. Most of them fled to Africa and even up to the present time many families in Fez, Tunis and Marrakesh

Communism and Democracy (IV)

MIRZA BASHIR-UD-DIN MAHMUD AHMAD

HEAD OF THE AHMADIYYA MOVEMENT IN ISLAM

(A series of four articles on the above subject were written by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Movement in Islam, in 1950. This was the beginning of the Korean conflict. Although the articles were written with specific reference to the Korean conflict, some of the observations are relevant even today as we have another confrontation with Communism in Southeast Asia. The fourth of these articles is reproduced below. All the four articles, complete in a book form, can be obtained by writing to the Ahmadiyya Movement in Islam, 2141 Leroy Place, N. W., Washington, D. C., or to the Muslim Sunrise, Box 201, Athens, Ohio. - Editor)



A very prominent and highly placed gentleman of Iran, who was at one time a member of the Iranian Cabinet, has asked me two quite interesting questions arising out of the previous sections of this series.

The first is: — If it is a divine decree that Communism must spread, even though temporarily, over certain parts of the earth, then would it be permissible or wise to oppose a divine decree and would opposition to Communism produce any result?

There is no doubt that the prophecies referred to in the earlier sections of this series contain a warning that Communism would spread over a large part of the earth but the same prophecies foretell that in the end Communism would be defeated and destroyed and that mankind would be rescued and saved from this grave calamity. It also appears that certain sections of the Muslim people would be involved and would suffer great hardship and misery in their struggle against Communism. But there is also the assurance that with Divine help and the help of the powers and movements opposed to Communism they will overcome it. Thus, while the spread of Communism is one part of the Divine decree, the other part of the same decree is that it will ultimately suffer defeat and destruction.

Divine decrees are of two kinds: (a) Those that operate and fulfill themselves entirely through heavenly means. Nothing can divert the course of such decrees. (b) Those which are governed by the operation of the ordinary Divine laws. These are subject to the action and reaction of the whole body of Divine laws. People fall ill or become involved in distress and trouble of various kinds. This happens in consequence of the operation of certain Divine laws or Divine decrees. But we are enjoined to fight sickness and combat misfortunes and distress. Health and prosperity are regained also through Divine decrees and laws. On one occasion when the Caliph Omar was in Syria, and epidemic of plague broke out in that part of the country. He discontinued his tour and decided to return to Medina. Abu Ubaida, the Muslim general in command in Syria told the Caliph that in leaving Syria, he was fleeing from a decree of God.

Omar replied that he was fleeing from one decree of God to another, meaning that if an epidemic breaks out at one place, Divine decree requires that it be avoided. In this way, Omar brought home to Abu Ubaida the supremetruth that Divine decrees act and react upon one another. So, while we have been warned that Communism will gather great strength during a period, it is incumbent upon us Muslims to whole-heartedly support other anti-Communist powers and people in their struggle against this danger that threatens the whole of mankind. We must also remember that all these developments are the natural consequences of the actions and endeavours of different sections of mankind. They are the inevitable by-product of certain courses which sections of mankind have for long embarked upon. Divine decrees fortell that these can be combated and eliminated, but it becomes the duty of every right-thinking person to put forth every effort to combat and ultimately defeat and overcome these dangerous and harmful developments, though great hardship and suffering may have to be encountered and endured in the course of this struggle. The heartening and encouraging part of these prophecies is that the ultimate triumph of freedom, justice and righteousness has been clearly foretold.

The second question directed to me by the Iranian friend is that if it is necessary to oppose and to fight Communism it is equally necessary to oppose and fight Western Imperialism and colonialism which are seeking to dominate and exploit the nations of the East including the Muslim nations. He has referred in this connection to the foreign control of the oil resources of Iran and has developed his argument in

a masterly fashion. He has tried to show how the interests of all Western countries are intertwined and each supports the other in its exploitation of the Asiatic and African countries. According to him, there is little difference in this respect between England, France and other colonial powers on the one hand and the United States of America on the other.

Unfortunately, there is great justification for the view which our Iranian friend has put forward and I agree with him to a large degree. I have tried to make it quite clear in the earlier sections that unless there is a complete change of heart and attitude on the part of the Western powers towards Eastern peoples, there is nothing ahead but calamity. We must, however, recognize the obvious distinctions. We cannot ignore the domination and exploitation exercised by the Western powers but we at the same time recognize that they are not anti-God, while Communism is. Even between the different Western powers, we must make the distinction that some are clearly imperialistic but others like the United States, though they seek economic domination, are not politically imperialistic. The United States, therefore, is not in exactly the same category as the imperialistic European powers. There are ways and methods by adopting which, and by working in mutual co-operation, even the underdeveloped countries of the East could get rid of or could safeguard themselves against the economic domination of the United States. Economic assistance is not forced upon any country. It is only fair, therefore, that those countries that ask for or accept economic aid should fully carry out the obligations undertaken by them. Also, if we invite foreign capital, we must fully carry out obligations in

respect of it. Islam insists upon the carrying out of obligations and does not permit failure in that respect.

Western political domination, however, is a different question. It must be a condition precedent of Muslim co-operation with Western countries in the struggle against Communism that Western political domination must be speedily and completely withdrawn.

Even in the economic sphere I must remark with sorrow that I have not perceived in our own countries the initiative, determination and spirit of sacrifice which are essential for our economic development and the raising of the standards of living of our people. We have become too prone to blame the West for our condition of economic weakness and dependence and we suffer from the complex that it is for the Western economically more advanced countries to restore prosperity to our lands and peoples. This is an utterly wrong approach and can only result in our greater and greater dependence upon Western countries. We must recognize the fact that our economic progress must depend very largely upon our own efforts and sacrifices. We cannot without a high degree of diligence and austerity hope to relieve to any appreciable degree the economic distress of our own people. We should be grateful for the help which the West is willing to give us but we must ourselves take on the primary responsibility of our own economic uplift. We cannot continue to pursue ease and comfort and yet expect to make economic progress. Sacrifice is needed in all spheres of our lives before we can hope to set out on the path of progress which should lead ultimately to the economic prosperity of our peoples.

We must be honest with ourselves. Our present con-

dition of poverty and dependence and, alas, in many cases, of slavery under the domination of Western colonial powers is due to our own faults, weaknesses and misdeeds. The Muslims had succeeded to a glorious inheritance which they have frittered away most callously through discord and internecine strife. We have fought among ourselves and still continue to conspire and work against each other. Our so-called Ulema have made it their constant preoccupation to set one section of Muslims against another. Incalculable harm and mischief has thus been done to Muslim interests all over the world. We are ourselves responsible for this deplorable state of affairs and we alone can put an end to it. Honest differences of opinion on doctrine, philosophy or ideologies stimulate research, add to knowledge and can become the means of progress and advancement. While maintaining the utmost freedom in this respect, we must grasp firmly the cord of Unity which God, of His grace and mercy, has extended to us, and we must ruthlessly stamp out every tendency towards creating confusion and disruption among our ranks. Do we not read in the Quran: "Grasp firmly the cord of God all together and be not scattered. Remember the favour of God which He bestowed upon you when you were enemies and He put love for each other into your hearts and thus you became brothers. You were standing on the brink of a pit of fire and God saved you therefrom: thus does God make manifest to you His signs, so that you may be rightly guided". (3:103) We are again standing on the brink of a pit of fire and the only remedy is that we must again grasp firmly the cord of God and re-establish among ourselves a sense of unity and self-respect. We will then

be in a position to build up our own resources, which are considerable, with only such assistance from the West as we can accept on a basis of reciprocity consistent with the maintenance of our honor and self-respect and our freedom of action. If we fail to do this, the fault will lie with us and not with others.

The people of Iran were fully justified in claiming the control of their own oil resources. Their stand had been vindicated and happily a settlement of the problem acceptable to all concerned has been reached. It is not, therefore, necessary any longer to enter into the pros and cons of this question.

I must, however, again revert to the basic question, namely, whether we can come to an understanding with Communism or the West. The West has mercilessly exploited us in the past. Colonialism, though it has been excluded from certain areas, still continues fierce and rampant in others. Though the march of mankind is now definitely set towards the self-determination and independence of peoples, economic exploitation by the West of the countries of the East is still the predominant economic factor of the relationship between the West and the countries of the East. As I have said already, we are ourselves largely to blame for this state of affairs and the remedy lies to a great degree in our own hands. Nevertheless, if the West is not prepared to do its own part in eliminating Colonialism and converting the economic relationship between the West and the Eastern countries into one of genuine and sincere cooperation rather than one of exploitation, there can be little hope of a friendly understanding between the West and our own countries. I am

firmly of the view that a friendly understanding between the West and the countries of the East is not only possible but is essential for the preservation of freedom and the restoration of moral and spiritual values. No friendly understanding is possible with Communism, as the very basis of Communism is world domination through the destruction of religion, and all moral and spiritual values and complete subordination of mankind to the doctrines preached by Engels and Marx and later practised by Lenin and Stalin. We must not let ourselves be deceived by the apparent shifts in the policy and practice of Communist countries. Their objective remains firm and unaltered. I do not deceive myself into thinking, nor do I wish to argue that the West has not been as much opposed to Islam and the Muslims as Communism is. But I do make the distinction that it is possible for us to come to an understanding with the West as our differences with them today are political and economic and our differences with Communism go much further, as Communism denies God and seeks to destroy religion altogether. If we as Muslims are ultimately driven to a choice, we cannot in the last resort reconcile ourselves to an understanding with those who hold God, our Creator and Master, up to scorn and ridicule and put forth every effort to persuade us to deny and disown Him.

In spite of our differences with the West, we are at complete liberty to preach the message of Islam in most Western countries. This has particularly been our experience in the United States. There are today hundreds of United States citizens who are sincere and practicing Muslims. I was much struck by a letter that I received from a

white American Muslim who was doing his term of military service in West Germany. The occasion was the death of my revered mother, wife of the Founder of the Ahmadiyya Movement. In the course of his letter this young officer wrote:

"When I read in the Bible that Jesus said to his mother 'Woman, what have I to do with thee? Mine hour has not yet come.' (John, XI:4) and then my mind travels back thirteen hundred and fifty years to Arabia and I see the Holy Prophet of Islam standing at the grave of his mother with eyes full of tears and invoking Divine mercy on her, I see a world of difference between the teachings of Islam and those of Christianity. One is in perfect harmony with human nature and the other is against it." How wonderful is this spontaneous expression about Islam and the Holy Prophet. Would it be possible to carry the message of Islam freely to Russia and win over for Islam young hearts as simple and devoted as the one from whose letter I have quoted?

There is no doubt that claims are often made on the part of Communists that complete freedom of religion has been restored in Russia. We have, however, had no evidence of this. On occasion when this has been mentioned to me by those who believe in or are in sympathy with Communism, I have proposed that I am prepared to send two or three of my representatives into Russia to visit the Muslim Soviets provided it is guaranteed that they would be left completely free to visit Russian Muslims in their homes and mosques and find out for themselves to what extent they are free to practice their religion, to bring up their children in their faith and to propagate it among the non-Muslims who may

be willing to study Islam and, if convinced of its truth, to accept it. My offer has not so far been accepted. I am free to draw my own conclusions from this lack of response. On the contrary, I know from the experience of our own people that, for instance, neither in England nor in the United States are there any obstacles placed in the way of the profession, practice, teaching or propagation of Islam among their people. In fact several of them have during the course of recent years accepted Islam and are sincere and devoted Muslims.

This again does not mean that in the West we are accepted as brothers and equals and that there is no discrimination made against us. I have already stated quite clearly my position on the question of the domination and exploitation of the countries of the East by the West. Our struggle for the complete elimination of colonialism and the achievement of a position of complete freedom and equality for all our peoples must be constantly and strenuously waged. Nevertheless, it is possible for us to come to an understanding with the West on the basis of complete independence and equality, but it is not possible for us to come to an understanding with Communism, as neither independence nor equality can be secured and safeguarded, and above all no religious liberty is possible in association with Communism. For us, freedom of conscience has a higher value than everything else. All other freedoms can be won back again if freedom of conscience is preserved, but, if freedom of conscience is lost, everything is lost; for this means that mankind will be forced to give up even its search for God and its effort to establish a direct relationship with Him.

To this the Muslims can under no circumstances submit.

On the basis of divine promises contained in the Quran and other revelations, I know for certain that Islam will win in the long run and that the anti-Islamic practices of imperialism, colonialism, domination and exploitation will now be speedily brought to an end. The enemies of God shall be utterly destroyed, no matter how many nations and peoples may combine to support them. The truth and righteousness of God's prophets and of the greatest and noblest of them all, the Holy Prophet of Islam, Muhammad (peace and blessing of God be upon him) shall be clearly established. All that is needed is that we should hold fast to the cord of the Unity of God and strive to bring about the unity of His people. No other consideration can have any value in our eyes when put in juxtaposition with this.

The nations and peoples of the West are being gradually impelled towards the recognition of the spiritual power of Islam. This is God's decree and is sure to be fulfilled. This will mean the true reconciliation of the West and the East and it will start a new era of peace and progress for mankind. The message of peace and goodwill that the Holy Prophet of Islam gave to the world will find acceptance in the hearts of men and will spread again to the end of the earth. The false and accusing tongues of his enemies shall be silenced. This is the true meaning of the advent of the Kingdom of God upon earth and we are already witnessing the breaking of the dawn of that blessed day. May its light stream forth in the lifetime of my Iranian friend and in my own lifetime so that we too may be privileged to bear witness to it.

In the end I would address an earnest appeal to all serious-minded people of the West and particularly those of the United States. The reactions of my highly respected Iranian friend, to whose letter I have made reference in this section, are typical of the feelings of serious-minded people in the East. Western exploitation and victimization of Eastern peoples have left a deep impression upon the minds of the latter. A great effort is needed on behalf of the West to wipe out from the minds of Eastern peoples the memories and impressions left there in the course of the last three centuries. The West must now earnestly and sincerely seek to make new friends and not to make new enemies. Large sections of the people of the East but more particularly the Muslims are still being subjected to savage and inhuman treatment on the part of some of the countries of the West. They will no longer submit to this treatment in silence. If the West does not wake up to the realities of the situation and hasten to offer to the peoples of the East the hand of friendship on a basis of complete reciprocity and equality, it will only condemn itself irrevocably to the doom that all too clearly threatens it today.

The finger of God is clearly pointing out the road that must be taken, the path that must be trodden. Any turning away from it can only be at the peril of the very existence of the West. Many things are being made manifest today which have remained hidden or obscure in the past. One of these is the ultimate triumph of God and His Elect. Nearly two thousand years ago, the enemies of Jesus put him upon the cross; today the descendants of those who were guilty of this infamy have humbly besought the followers of

Jesus to help them in re-establishing their rule over Palestine. The state of Israel has been set up, but at what a price; at what sacrifice of self-respect; in return for how humiliation, how much pleading by the descendants of those who had put Jesus upon the cross, at the chancelleries and doorsteps of those who are the followers of Jesus? In this there is a lesson for the people of the West. They have for long dominated the peoples of Muslim countries. Is the West in its turn waiting to see a sign in support of the Muslims as has been shown in support of Jesus in the case of the Jews? The time has come when the West must hasten to restore to all peoples the freedom, dignity and self-respect of which it has in the past deprived them. If not, the wheel of history in its next turn may subject the people of the West to that which the West has in the past imposed and inflicted upon the East. Has the West forgotten the noble saying of Jesus, 'And as ye would that men should do to you, do ye also to them likewise' ? (Luke VI:31).

May God open the eyes of His creatures both in the West and in the East and may He bestow upon us the strength and the vision that would enable all of us to work together for the achievement of the great and noble ideal which God has placed before His creatures through His prophets and to win the goal that the prophets of God have through the centuries foretold for the righteous. Amen.

THE MUSLIM SUNRISE

A bimonthly magazine of the faith of Islam, founded by Dr. Mufti Muhammad Sadiq in 1921, published by the AHMADIYYA MOVEMENT IN ISLAM, Inc., Head office, 2141 Leroy Place, N.W., Washington, D.C.

EDITORS.

Abdul Rahman Khan Bengalee, M.A.
2522 Webster Ave., Pittsburgh, Pa.

Mirza Basharat Ahmad Munir, Ph.D.
Mohler Lane, Route 4, Athens, Ohio.

Address enquiries pertaining to the subject matter to the editors.

Subscription Rates.

USA, Canada	\$3.00	India, Pakistan,	Rs. 18.
U. K., Europe	Sh. 22/-	Single Copies,	\$0.50

Printed at the F. U. Press, Box 201, Athens, Ohio.